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theologians as faith, to philosophers as insight or intuition; but this, like all other senses, needs cultivation for its proper functioning. How then shall it be cultivated? At this point we pass from theory to practice, and here the author's chief word is Contemplation. When the desire for God becomes strong enough to induce us to fix our minds upon Him, to think of Him with prolonged and steady concentration, then one is in the mystic's way, headed and hearted towards the mystic's goal. There is also a most suggestive plea for spaces of silence both in private devotion and in the worship of the church. There is a wide-spread notion that in public worship "something must be doing all the time," that moments are wasted, and worse than wasted, which are not fully occupied by the choir, the clergyman, or the brethren; but the Friends know better, and so do all who have tried a more excellent way in which time is given to stop and think. One recalls the description of a church service attributed to Dr. Burton of Hartford, in which after much utterance from the pulpit and much "ballooning by the choir," there came at last "silence, and the restored presence of God."

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A MANUAL OF THE HISTORY OF DOGMAS. Vol. I, The Development of Dogmas during the Patristic Age, 100-869. Rev. BERNARD J. OTTEN, S.J. B. Herder, St. Louis. 1917. Pp. xiv, 523. \$2.00.

This is a really interesting book. Its frankness, its clearness of statement, its freedom alike from controversial bitterness and pietistic unction, commend it not only to the faithful Catholic for whom it is primarily intended but to the Protestant reader as well. Its character as a Manual for students is well maintained throughout. It does not pretend to give detailed discussion of specific points, but aims rather, first to state with precision and with the certainty derived from infallible authority the Catholic position on the most important topics of the Christian faith, and then to show how this position has been defined from age to age.

The use of the plural word "dogmas" characterizes at once the author's attitude toward his subject. It is not a body of thought carried on by successive generations of freely thinking men with which he is concerned, but a series of propositions based upon a superhuman revelation and handed down through the medium of an "infallible teaching authority." How then can there be a history

of dogmas? If by "history" we mean anything more than a mere list of statements about what has happened, what room is there in this definition of dogmas for any real historical process? Our author anticipates this inquiry and answers it immediately by drawing a distinction between revealed truths as "objectively permanent and immutable," while "their subjective apprehension and outward expression admit(s) of progress."

And not only is progress in dogma possible, but "development" as well. Indeed one feels that Professor Otten is particularly anxious to set this word free from its Catholic *tabu*. He uses it in his title and employs it continually as if to relieve his Church and himself from the reproach of a too rigid conservatism. He even recognizes a certain merit in "heresies" as contributing to the ever more complete enunciation of the truths contained in the primary and objective revelation. His own function he conceives to be to show how the "original deposit entered into Christian consciousness in later ages."

From such a beginning it is evident that in stating the views of Christian theologians from one age to another no vital relation is implied between these views and the movement of human thought in general which we call philosophy. Dogmas are a separate and special treasure confided to a specially constituted guardianship and to be preserved at all costs from outward contamination. The "subjective" element has rights only in so far as it confines itself within prescribed limits. No matter how absurd or foolish or impossible a "dogma" may be, the individual has no right to oppose it so long as the "infallible teaching authority" sees fit to let it stand on the list of accepted truths, or even on occasion deliberately to place it there. If he is tempted beyond the line of authorization, he becomes a "heretic," and that is of itself a condemnation.

The learning of our author is shown chiefly in his ability to quote proof-texts from the recognized authorities in the line of patristic succession. Beyond this he does not go and needs not to go; for the public to which he addresses himself this piling up of human authorities is enough. The principle that no amount of evidence can prove an impossibility has no place in this peculiar intellectual world. Yet it is refreshing to note certain consequences of this method. On the most critical points there is a solid consistency and definiteness in the use of language which disarms hostile comment from the start. With Fr. Otten a miracle is a miracle and therewith — *basta!* Here is no talk of "luminous surprises" or any other of the juggling devices by which ingenious theologians have sought

to obscure the clear line between the world of miracle and the world of law. Not merely is "the miraculous" a reality but miracles as well, and the Church is there to define and authenticate them.

This principle once established, there is no difficulty in maintaining any specific dogma, as, for example, the doctrines of Purgatory, resurrection of the body, intercession of saints, the veneration of Mary. The obvious fact that we have no knowledge whatever on which to build belief in the physical phenomena involved in these several highly important dogmatic propositions can have no effect upon minds prepared in advance by training in the docile acceptance of the "infallible teaching authority."

But while Fr. Otten raises no question as to such specific dogmas as these, it should in all fairness be pointed out that he is careful to show the varieties of opinion which were expressed about them in the period before their "definition" by the Church. Those who opposed them were, of course, in error, for their "objective truth" was as true before definition as afterward; only this error was due to the delay of the "subjective apprehension" in grasping the particular mystery involved, and was, therefore, pardonable. This readiness to show both sides of the process is still more marked in the more highly speculative subjects, such as the doctrines of the Trinity and the problems of Free Will and Grace. Our author's attitude on this matter is well stated by him in one of his illuminating little introductions, that to Chapter XXIX. He reminds his readers that, in spite of all controversy, the teaching of the Church was not "vague and uncertain" even before "she was called upon to give a final definition." He compares religious controversies in the history of dogmas to the wars described in the history of nations as "abnormal accidents," as "manifestations of passion rather than of reason, or at best a manifestation of reason misguided in its quest after truth."

Put this view of doctrinal controversy, not to say this conception of history, together with the statement immediately following, that the christological decisions of eastern councils were all "dictated" by the popes, and we have a complete presentation of Fr. Otten's qualification for his task. His work is frank, clear, and consistent, and for these reasons valuable to the student.

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